

## Traces and Treatment of a Forgotten Sunnah Therapy: Al-Hijamah

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### Abstract

*Hijamah reinvigorates blood circulation in human body. It is useful for almost all diseases, viz, migraine, headache for different reasons, dizziness, fatigue, stiffness of muscles, stiff or swollen joint, ulcer, problems associated with diabetes, high blood pressure, psychological disorders, some cases of paralysis, Backache, gout, constipation, digestive problems, loss of appetite, insomnia problems etc. Signs and traces of Hijamah Treatment are found some 3500 years back. But, about its pioneers history is vague. This is probably due to the fact that almost every nation practiced the Hijamah treatment sooner or later. However, it is quite interesting that the first documented proof of Cupping Therapy (Hijamah) is found in the teachings of Muhammad (saw), who said: "The best medical treatment you apply is Hijamah". This article aims to root out the traces of Hijamah Practice in age-old communities and regions, discuss about its importance in the light of the sayings and practices of Rasūlullāh (PBUH), describe its method and mention some of the cupping points useful for fatal diseases.*

**Keywords:** Cupping Therapy (al-hijamah), History of Cupping, Cupping in the Muslim World, Cupping in the Prophetic Tradition

### What is Hijamah?

Hijamah or cupping therapy is a process of the sucking of skin or blood by applying horn or special cup on human body. In case of wet cupping small amount of blood is allowed to ooze by applying tiny cuts on skin.

'Hijamah' is an Arabic word, derived from the root *hjm* which means sucking. *Al-Hajjām* is the expert of Hijamah Therapy, while '*miḥjum*' (pl. *maḥājim*) is the name of special apparatus or vessel used in Hijamah treatment.

When an infant sucks his mother's breast for milk, it is expressed in Arabic: '*Hajama al-ṣṣabiyya thadya ummihi*'<sup>1</sup> (i.e., infant sucked his mother's breast). English term of Hijamah is 'Horn therapy' or 'Cupping Therapy'.

Hijamah in form of wet-cupping therapy which is also given a name of blood-letting cupping therapy is highly appreciated and practiced by the Prophet Muhammad (PBUH). It has been declared in aḥādīth 'One of the best treatments'. The Prophet (PBUH) said: 'Indeed, the best of remedies you have is Hijamah ...'<sup>2</sup> While, there is a famous saying in China: 'Acupuncture and cupping, more than half of the ills cured.'<sup>3</sup>

Another treatment which is similar to the Hijamah Therapy is *Fasd* (i.e., Venesection or Phlebotomy).<sup>4</sup> Venesection. (i.e., *Fasd*) is a word from the Latin *vena*: a vein, and *secare*: to cut; which means the opening of a vein for the purpose of letting blood.<sup>5</sup> In *Fasd* Treatment blood is drawn from one or more of the larger external veins, such as those in the forearm.

Hijamah therapy is not useful only for treatment but also for prophylaxis against diseases. It is known that the Divers, in Arabian Gulf, would undergo Hijamah as a precautionary treatment before their diving season. In general, it is very useful against

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dizziness, fatigue and stiffness of muscles. Bleeding through scarifications, venesection or cupping had been practiced by primitive people in the treatment of pneumonia, pleurisy and other diseases.

### Traces of Hijamah in History:

Signs of Hijamah Treatment are traced 3500 years back. But, about its pioneers history is vague. In fact, Hijamah Therapy was so commonly practiced in history that it is difficult to credit any nation, region or religion as its originator. Almost every community seems to be evolved in Hijamah Practice sooner or later by chance or by choice.

Ebers Papyrus, one of the oldest medical textbooks in the world, written in circa 1550 BC, in Egypt, discusses treatment through Hijamah by Egyptians.

Two great physicians of their time: Hippocrates (c. 460 BC– 370 BC), an ancient Greek physician, known in the history of medicine as ‘The Father of Western Medicine’ (Useful known and unknown views of the father of modern medicine, Hippocrates and his teacher Democritus) and Galen (c.129 – 200 AD)<sup>6</sup>, a prominent Roman (of Greek ethnicity) physician, surgeon and philosopher, are also proponents of Blood-letting Hijamah Therapy.

According to Dr. Gilbert R. Seigworth<sup>7</sup>: ‘Bloodletting began with the Egyptians of the River Nile one thousand years B.C., and the tradition spread to the Greeks and Romans; its popularity continued throughout the Middle Ages. It reached its zenith during the beginning of the nineteenth century...’

Hijamah used to be in practice in China for thousands of years. Bo Shu, one of the ancient books written on silk, discovered in the ancient tombs of Han Dynasty in 1973, mentions the use of cupping therapy.<sup>8</sup>

Some therapeutic cupping methods are also mentioned in a book by Zouhou Fang of about 28 AD. Cases of treatment of the tuberculosis were recorded in Weitaimiyao in 755 AD. Three hundred years later, another ancient classic, Susen Liang Fang, recorded an effective cure for chronic cough and successful treatment of poisonous snake bites using cupping therap. ... About 500 years ago, a famous surgeon called Wei Ke Zen Zong presented a detailed record of the cupping methods used in surgical practice.

During the Jin Dynasty, Ge Hong (281-341 AD), in his book *A handbook of prescription for emergencies*, first mentioned the use of ‘animal horns’ as a means of draining pustules. Zhao Xueming of the Qing Dynasty (1644-1911), in his *Supplement Outline of herbal pharmacopoeia*, wrote a separate chapter on the subject under the heading ‘Fire-Jar Qi’.<sup>9</sup>

In 1950s the clinical efficacy of cupping was confirmed by Co-Research of China and acupuncturists from the former Soviet Union and was established as an official therapy practice in hospitals all over China.... In mainland China the development of cupping therapy has been particularly rapid.<sup>10</sup>

Treatment through Hijamah was known in Europe and the Middle Eastern Countries for restoring balance amongst the four ‘humors’ in the body: blood, phlegm, yellow bile, and black bile. The concept of humors and their balancing was introduced by Hippocrates (460 to 377 BC). Hijamah is believed to be very useful for balancing the four humors.

Bloodletting reached its high point in the United States by the end of the eighteenth and

very early nineteenth centuries. Benjamin Rush, M.D., used it extensively during the yellow-fever epidemic in Philadelphia in 1793. In 1799, Dr. Rush treated George Washington for acute laryngitis by use of heavy bleeding; Washington died some 24 hours later.<sup>11</sup>

Humoral medicine was revived in European medicine in the 18th and 19th centuries. In the early nineteenth century adults with good health from the country districts of England were bled as regularly as they went to market;<sup>12</sup> this was considered to be preventive medicine. Treatment through bloodletting was so popular in Europe by 1833 that more than 40 million leeches were imported into France for this purpose.<sup>13</sup> Leeches are used for blood-letting purpose, particularly for those parts of the body where cups do not work.

Putting aside the exact time and the place of Hijamah origin, it is known fact that Hijamah is a natural phenomenon. For example, when human is bitten with insects, he itches that part of body unconsciously; and some time he scratches so hard that blood oozes out of the body. This scratching gives relief; while the oozing of blood from the bitten part of the body gives more satisfaction and relaxation.

It is interesting that Hijamah is commonly practiced in villages and remote areas, particularly by those who dwell in hilly areas, deserts and forests. It is common practice in that areas that they incise the part of body immediately and let the blood ooze where snake or any poisoned animal bites. By this way they save the victim from the detrimental effect of poison.

Licking of wounds by animals, scratching on bitten skin and sucking of burnt and scratched skin by human are the indications that 'sucking' and 'scratching' are natural phenomenon.

Dr. Sigerist, a medical historian states: 'Scratching become scarifications and sucking became cupping. Bleeding as a method of treatment was so universal that it also must be derived from instinctive actions, although early observations probably contributed to a rapid development of the method: the fact that individuals suffering from fever diseases suddenly felt relieved when they had a spontaneous hemorrhage, bleeding from the nose, or when menstruation set in.'<sup>14</sup>

### **Hijamah in Islamic World:**

History of wet cupping may date back thousands of years, but it is interesting that the first documented proofs of Hijamah are found in the teachings of the Prophet Muhammad (PBUH).<sup>15</sup> He says: "...The best way you treat yourselves is Hijamah ...."<sup>16</sup> and 'Indeed, in Hijamah there is a cure.'<sup>17</sup>

Hijamah is one of the best treatments advocated and used by the Messenger Muhammad (PBUH). Numerous ahādīth are referred to him about authenticity and usefulness of Hijamah.

The Messenger Muhammad (PBUH) approved and persuaded for this treatment to such extent that people of later time believed that this treatment was invented by the Messenger Muhammad (PBUH). After, advocacy of Hijamah Treatment by the Prophet it became an integral part of Islamic Medication. Scholars of Islamic Sciences, all through the Islamic History, discuss it as the Sunnah of the Messenger Muhammad (PBUH). Almost all authentic and renowned books of ahādīth, including *Ṣiḥāḥe-Sittah*,

mention aḥādīth about Ḥijāmah. In some of the books special Chapters are reserved for this purpose.

Extracts of the Sayings of Messenger Muhammad (PBUH) mentioned in various prominent aḥādīth Books regarding Ḥijāmah treatment are given below to know its approval and importance in Islam as well as to know different occasions when it was practiced by Rasūlullāh and his Companions and the different points on human body where it is applied.

Extracts of aḥādīth from Ṣaḥīḥ Bukhari, the most authentic and unanimously acceptable Book of ḥadīth in the Islamic World, are given below:

### **Ḥijāmah the best Treatment:**

“Anas (may Allah be pleased with him) reports that Rasūlullāh (PBUH) said: “...The best medicines you may treat yourselves with is cupping ....”<sup>18</sup>

### **Healing is in Ḥijāmah:**

'Abdullah bin 'Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH) said: “Healing is in three things: Ḥijāmah, drinking of honey or cauterization (branding with fire) but I advise my followers to avoid cauterization.”<sup>19</sup>

“Abdullah bin 'Abbās narrates that Rasūlullāh (PBUH) said: “Healing is in honey and Ḥijāmah”.<sup>20</sup>

“Jābir bin Abdullah (may Allah be pleased with them) narrates that he heard Rasūlullāh (PBUH) saying: “If there is any healing in your medical treatment, it is in incision of Cupper (Ḥijāmah)”<sup>21</sup>

### **In Ḥijāmah there is cure:**

“Jābir bin Abdullah (may Allah be pleased with them) reports that that I heard Rasūlullāh (PBUH) say: “In Ḥijāmah there is cure.”<sup>22</sup>

### **Ḥijāmah in the state of Iḥrām:**

“Abdullah bin 'Abbās narrates that Rasūlullāh (PBUH) was cupped while he was in the state of Iḥrām”.<sup>23</sup>

### **Ḥijāmah during journey:**

“Abdullah b. Buḥayna narrates that Rasūlullāh (PBUH) was cupped during journey at a place called Luḥy al-Jamal which was situated on the road to Makkah”.<sup>24</sup>

### **Ḥijāmah on top of the head:**

“Abdullah b. 'Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH) was cupped on his head”.<sup>25</sup>

### **Ḥijāmah due to suffering from headache:**

“Abdullah b. 'Abbās narrates that Rasūlullāh (PBUH) was cupped on his head for an ailment he was suffering”.<sup>26</sup>

### **Ḥijāmah due to unilateral headache:**

“Abdullah b. 'Abbās narrates that Rasūlullāh (PBUH) was cupped on his head

for unilateral headache”.<sup>27</sup>

### **Ḥijāmah with Fasting:**

“Abdullah b. ‘Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH) was cupped while he was fasting”<sup>28</sup>

“Anas b. Mālīk was asked whether they disliked the cupping for a fasting person. He replied in the negative and said: “Only if it causes weakness.”<sup>29</sup>

### **Wage of Ḥajjām (Cupping Therapist):**

“Abdullah b. ‘Abbās (may Allah be pleased with them) narrates that when Rasūlullāh (PBUH) was cupped he paid the cupper his wages”.<sup>30</sup>

“Amr b. ‘Āmir reports that Anas bin Mālīk (may Allah be pleased with him) narrates that whenever Rasūlullāh (PBUH) got cupped (he would pay his wages to him), because he would never withhold the wages of any person”.<sup>31</sup>

“Anas b. Mālīk (may Allah be pleased with him) narrates that (a slave called) Abū Ṭaybah cupped Rasūlullāh (PBUH). Rasūlullāh ordered that he be paid one ṣā‘ of dates and instructed his masters to reduce his tax”.<sup>32</sup>

“Abdullah b. ‘Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH) was cupped and he paid the cupper his wages. If it had been undesirable he would not have paid him”.<sup>33</sup>

### **Hiring for Professional Ḥajjām (Cupper):**

“Anas bin Mālīk (may Allah be pleased with him) narrates that Rasūlullāh (PBUH) sent for a slave who was a professional Cupper (for is cupping therapy) and paid him one or two ṣā‘ foodstuff”.<sup>34</sup>

Extracts of aḥādīth on Ḥijāmah from other than Ṣaḥīḥ Bukhārī are given below:

### **Ṣaḥīḥ Muslim:**

- ‘Abdullah bin ‘Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH) got himself cupped in the state of Iḥrām. (Muslim)
- Ibn Buhaina reports that Rasūlullāh got himself cupped in the middle of his head on his way to Makkah. (Muslim)
- Anas bin Mālīk (a prominent Companion of Rasūlullāh) was asked about the earnings of the cupper. He said: Rasūlullāh (PBUH) got himself cupped by Abū Taiba and commanded (one of his Companions) to give him two sa’s of corn. Rasūlullāh (PBUH) also talked to his master to lighten the burden of Kharaj (tax) from him. Rasūlullāh also said: The best treatment which you do is cupping; or it is the best of your treatments.<sup>35</sup>
- ‘Abdullah bin ‘Abbās (may Allah be pleased with them) reports that Rasūlullāh (PBUH) got himself cupped and he paid the cupper his wage and he put medicine in his nostrils.<sup>36</sup>
- ‘Abdullah bin ‘Abbās (may Allah be pleased with them) narrates: The slave of Banū Bayada cupped Rasūlullāh (PBUH). He (PBUH) gave him his wages, and talked to his master and he reduced the charges, and if this earning was

unlawful Rasūlullāh (PBUH) would not have given it.<sup>37</sup>

- Jābir reports from Rasūlullāh (PBUH): There is a remedy for every disease, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted, the Glorious.<sup>38</sup>
- Jābir reports that he visited Muqanna' (one of the Companions of Rasūlullāh) and said: I will not go away unless you get yourself cupped, for I heard Rasūlullāh (PBUH) say: It is a remedy.<sup>39</sup>
- 'Āṣim bin 'Umar bin Qatādah reports: There came to our house 'Abdullah (may Allah be pleased with him) and another person from amongst the members of the household who complained of a wound. Jābir (may Allah be pleased with him) said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: O boy, bring to me a cupper. He said: 'Abdullah, what do you intend to do with the cupper? I said: I would get this wound cupped. He said: By Allah, even the touch of fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. When Jābir (may Allah be pleased with him) saw him upset (at the idea of cupping) he remarked: I heard Rasūlullāh (PBUH) say: If there is any effective remedy amongst your remedies, these are (three): (i) Ḥijāmah, drinking of honey and cauterization (branding with fire)... (Eventually,) the cupper was called who cupped the patient and he was cured.<sup>40</sup>
- Jābir reports that Umm Salamah sought permission from Rasūlullāh for getting herself cupped. Rasūlullāh (PBUH) asked Abū Ṭibah to cup her. Jābir says: I think he (Abū Ṭibah) was her foster brother or a young boy before entering upon the adolescent period.<sup>41</sup>
- 'Abdullah bin 'Abbās (may Allah be pleased with them) reported that Rasūlullāh (PBUH) got himself cupped and gave to the cupper his wages and he put the medicine in the nostril.<sup>42</sup>
- Anas bin Mālīk reports that Rasūlullāh got himself cupped and (paid his wage because, he) never withheld the wages of anyone.

### Sunan Abī Dāwūd:

"Salmah (may Allah be pleased with her), the maid-servant of Rasūlullāh (PBUH), said: No one complained to Rasūlullāh (PBUH) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna".<sup>43</sup>

- Anas bin Mālīk (may Allah be pleased with him) narrates: Rasūlullāh (PBUH) got himself cupped on the surface of his foot because of a pain in it while he was in the state of Ihṛām.<sup>44</sup>
- Abū Hurayrah (may Allah be pleased with him) narrates that Abū Hind cupped Rasūlullāh (PBUH) in the middle of his head. ... Rasūlullāh (PBUH) also said: The best thing by which you treat yourself is cupping.<sup>45</sup>
- Abū Hurayrah (may Allah be pleased with him) narrates: Rasūlullāh (PBUH) said: The best medical treatment you apply is Ḥijāmah.<sup>46</sup>

- Abū Kabshah Ansari (PBUH) narrates: Rasūlullāh (PBUH) used to get himself cupped on the top of his head and between his shoulders, and that he used to say: If anyone pours out of his blood (by way of Ḥijāmah), he will not suffer even he applies no medical treatment for anything.<sup>47</sup>
- Anas bin Mālik (may Allah be pleased with him) narrates: Rasūlullāh had himself cupped at three points, at the sides of the neck and on the shoulder.<sup>48</sup>
- Abū Hurayrah (may Allah be pleased with him) narrates: If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease.<sup>49</sup>
- Jābir bin ‘Abdullah (may Allah be pleased with him) narrates that Rasūlullāh (PBUH) got himself cupped above the thigh for a contusion from which he was suffering.<sup>50</sup>
- Jābir bin Abdullah (may Allah be pleased with him) said that a Jewess from the inhabitants of Khaybar poisoned a roasted sheep and presented it to Rasūlullāh (PBUH) who took its foreleg and ate from it. A group of his companions also ate with him. After a while Rasūlullāh (PBUH) instructed to his Companions: Take your hands away (from the food). Rasūlullāh (PBUH) then sent for the Jewess and asked her: Have you poisoned (the meat of) this sheep? The Jewess replied: Who has informed you? Rasūlullāh (PBUH) said: This foreleg which I have in my hand has informed me. She said: Yes. He said: What did you intend by it? She said: I thought if you were a prophet, it would not harm you; if you were not a prophet, we should rid ourselves of him. Rasūlullāh (PBUH) then forgave her and did not punish. But some of his companions who ate it, died. Rasūlullāh (PBUH) had himself cupped on his shoulder on account of that which he had eaten from the sheep. Abū Hind cupped him with the horn and knife...<sup>51</sup>

### Jāmi‘ Tirmidhi:

“Abdullah bin Mas‘ūd (may Allah be pleased with him) narrates: On the night of Isra’ (i.e., Rasūlullāh’s ascension to the heavens) he did not pass by an angel except that it said to him: “O Muhammad, order your followers with Ḥijāmah.”<sup>52</sup>

" 'Ikramah (may Allah be pleased with him) reports that Abdullah bin ‘Abbās (may Allah be pleased with him) had three assistants who used to do Ḥijāmah ... . He further says that Ibn ‘Abbās (may Allah be pleased with him) used to report from Rasūlullāh (PBUH): “what a good man is Ḥajjām (cupper); he takes out unnecessary blood, lightens the back and brightens the sight.” Ibn ‘Abbās (may Allah be pleased with him) further reported to have said: “when Rasūlullāh (PBUH) was ascended to the Heaven; he did not pass by any angels but they said: O Muhammad (PBUH), you must do Ḥijāmah”. ...<sup>53</sup>

### Sunan Ibn Mājah:

“Abū Hurayrah (may Allah be pleased with him) narrates that he heard Rasūlullāh (PBUH) saying: “If there is any healing in your medical treatment, it is in Ḥijāmah.”<sup>54</sup>

“ ‘Abdullah bin ‘Abbās (may Allah be pleased with them) narrates that Rasūlullāh (PBUH): “On the night of Isrā’ (i.e., ascension to the heavens) I did not pass by and group of angel but all of them persuaded me: “O Muhammad, upon you is Hijamah.”<sup>55</sup>

“Ibn ‘Abbās (may Allah be pleased with him) narrates that Rasūlullāh (PBUH) said: “what a good man is Hajjam (cupper); he takes out unnecessary blood, lightens the back and brightens the vision.”<sup>56</sup>

“Abdullah Ibn ‘Umar (may Allah be pleased with them) reports that Rasūlullāh (PBUH) said: “Hijamah on an empty stomach is best. In it is a cure and a blessing. It improves the intellect and the memory”.<sup>57</sup>

“Jābir bin Abdullah (may Allah be pleased with them) reports that Umme Salamah (may Allah be pleased with her) sought permission from Rasūlullāh (PBUH) to be treated with Hijamah. So, Rasūlullāh (PBUH) ordered Abū Ṭibah (may Allah be pleased with him) to cup her. Jābir bin ‘Abdullah (may Allah be pleased with him) further says: “Probably Abū Ṭibah was her brother through breastfeeding or a young boy who did not reach puberty.”<sup>58</sup>

### Zād al-Ma‘ād :

“Ibn Qayyim says that Rasūlullāh (PBUH) was cupped on his head when he was afflicted with magic and that it is from the best of cures for this purpose, if performed correctly”.<sup>59</sup>

In a nutshell, above quoted aḥādīth indicate that Hijamah was practiced by Rasūlullāh (PBUH) and his Companions as well as they have strongly recommended to other for various ailments.

### Hijamah Points Approved by Rasūlullāh (PBUH):

On top of the head. عَبْدُ اللَّهِ ابْنُ بُحَيْنَةَ يَقُولُ اخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلُحْيِي جَمَلٍ وَهُوَ مُحَرَّمٌ وَسَطَ رَأْسِهِ .

Two sides of the neck and the base of the neck. عَنْ عَلِيٍّ قَالَ نَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِجَامَةٍ الْأُخْدَعَيْنِ وَ الْكَاهِلِ (ماجه)

Between the two shoulders عَنْ أَبِي كَبْشَةَ الْأُمَامِيِّ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْتَجِمُ عَلَى هَامَتِهِ وَبَيْنَ كَتِفَيْهِ وَيَقُولُ مَنْ أَهْرَاقَ مِنْهُ هَذِهِ الدِّمَاءَ فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لَشَيْءٍ (ماجه)

On the foot due to bruising عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَقَطَ عَنْ فَرَسِهِ عَلَى جَنْعٍ فَأَنْفَكَتْ قَدَمُهُ قَالَ وَكَيْعٌ يَغْنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ عَلَيْهَا مِنْ وَثْءٍ (ماجه)

Ibn Qayyim says:

“Hijamah ‘under the chin’ is helpful for pain in the teeth, face and throat, if it is performed in its proper time. It purifies the head and the jaws”



Hijamah ‘on the top of the foot’ is a substitution for the puncturing of the Saphena, which is a large vein in the heel. It is helpful for treating ulcers that occur on the thighs and calves, the interruption of menses and skin irritation on the testicles.

Hijamah ‘at the bottom of the chest’ is beneficial for the treatment of sores, scabies and mange on the thighs. It helps against gout, hemorrhoids, elephantiasis and itchiness on the back.”<sup>60</sup>

### **Curable Diseases mentioned in Ḥadith:**

Rasūlullāh (PBUH) and his Companions used and advocated Hijamah for following complaints:

- For Headache
- For one side headache
- Against Magic
- Against Poisoning
- For Strengthening Intelligence
- For making Memory strong
- Against Dislocation
- Against Bruising

### **Curable Diseases not specifically mentioned in Aḥādith:**

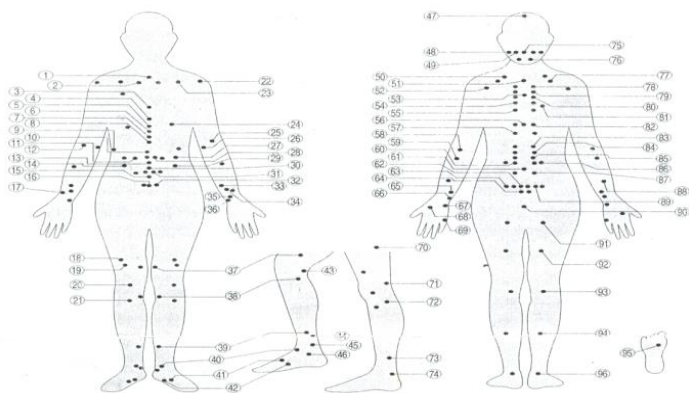
Hijamah is also useful for following diseases:

“Rheumatism, joint inflammation, quadriplegia, sciatica, neck pain, shoulder pain, backache, rheumatoid arthritis, gout due (to uric acid), paraplegia (due to accident or stroke), fatigue, leg cramp, deficient immune system, carpal tunnel syndrome (arm numbness), blood circulation problems, leg-knee pain, leg-knee numbness, umbilical hernia, abdominal pain, chest pain, dysentery, pelvic pain, thigh pain, hemorrhoids anal, fissure, rectal prolapsed, disc hernia (lumbago), prostatic problems, fistula, cough, loss of sexual desire and impotence (genital problem), Pneumonia, tuberculosis, influenza, low blood pressure (hypotensia), urinary incontinence, high blood pressure, kidney problem (renal colic), peptic ulcer, heart burn, indigestion, abdominal distension, irritable colon, kidney stones, diarrhea, constipation, cystitis, urine retention, insomnia, depression, anxiety stress, excessive sleep, heel pain, nausea, vomiting, diabetes mellitus, heart disease, hypoglycemia, pancreatitis, jaundice, high cholesterol, biliary stones, liver problems, gallbladder condition, biliary colic, virus C, hepatitis, varicose veins, varicocele of testis, immunity disease, itching, skin diseases, elephantiasis, alopecia, thyroid gland conditions, psoriasis, eczema, appetite loss, obesity, headache due to constipation, overweight, men’s sterility, headache due to eye diseases, headache in general, headache due to high blood pressure, headache due to sinusitis, headache due to abdominal distention, headache due to kidney diseases, headache due to cold and fever, headache due to

depression, headache due to meningitis, headache due to liver diseases, headache to gallbladder diseases, headache due to thoracic vertebrae, headache due to anemia, headache due to menstrual problems, migraine, tonsils, toothache, earache, eye problems, deafness, 7<sup>th</sup> nerve paralysis and 5<sup>th</sup> nerve neuralgia, sinusitis, poor memory, epilepsy, lack of intelligence, hiccup”<sup>61</sup>

Cupping Points :

There are specific points on the body where cups are applied for specific diseases / problems. Cupping points for various diseases are illustrated below:



The numbered points mentonned on the diagram correspond to the numbers on the table given below are useful to treat the specific disease / problem mentioned their corresponding block.

|                          |   |  |                                    |
|--------------------------|---|--|------------------------------------|
| Indigestion              | 7, 11, 19, 21, 30, 39, 59, 83                             | Endometritis   | 15, 16, 24, 38, 60, 62, 86         |
| Acute-chronic diarrhoea  | 14, 19, 30, 39, 54, 71, 74, 87                            | Insomnia   | 7, 36, 47, 75, 95                  |
| Poor appetite            | 7, 21, 30, 40, 53, 83                                     | Diabetes   | 7, 15, 21, 45, 60, 75, 83, 95      |
| Chronic constipation     | 7, 11, 15, 21, 30, 62, 87                                 | Overweight   | 3, 7, 15, 21, 39, 57, 60, 86       |
| Sciatica                 | 16, 60, 74, 85, 86, 87, 91, 93, 94                        | Cystitis (bladder inflammation)  | 15, 16, 60, 62, 74, 76, 89         |
| Back / disc problem      | 16, 60, 72, 92, 93, 94                                    | Haemorrhoids   | 11, 12, 15, 21, 51, 62, 85, 87, 90 |
| Car / sea / air sickness | 7, 15, 16   | Arteriosclerosis (Artery hardens)  | 11, 21, 43, 50, 51, 57, 58, 60, 75 |
| Arthritis / Rheumatism   | 15, 21, 57, 60, 68, 86                                    | Flu / cold   | 25, 26, 53, 68, 70, 75, 79, 80     |
| Paralysis                | 7, 11, 15, 21, 47, 49, 55, 57, 60, 72, 74, 76, 87, 92, 94 | Liver Problems   | 5, 7, 21, 24, 39, 81, 83           |
| Shoulder Pain            | 22, 23, 50, 52, 58, 77, 78                                | Menstrual problems   | 15, 21, 30, 39, 60, 62, 85         |
| Intercostal Neuralgia    | 3, 21, 53, 55, 56, 82                                     | Leucorrhœa (white)   | 7, 15, 21, 60, 62, 63, 76, 86      |
| Vigor (sexual problems)  | 7, 15, 21, 30, 39, 55, 57, 60, 83, 86                     | Dizziness  | 3, 36, 43, 55, 57, 59              |
| Asthma/cough             | 1, 7, 15, 23, 81  | Kidney trouble   | 30, 39, 60, 85, 86, 95             |
| Premature ejaculation    | 15, 16, 39, 53, 60, 86                                    | Heart disease (cupping for this area should be performed by qualified persons) | 3, 5, 23, 26, 36, 55               |
| Rejuvenation             | 7, 11, 15, 21, 57, 60, 83, 86                             |  |                                    |
| High blood pressure      | 7, 11, 15, 21, 39, 43, 50, 55, 57, 58, 70, 95             |  |                                    |
| Low blood pressure       | 7, 38, 43, 45, 55, 58, 76, 81                             | Hangover   | 5, 7, 11, 43, 70, 76               |

### Advantages of Hijamah:

- There is no side effect of Hijamah
- Hijamah is safe as long as it is done by practitioner and sterilized instruments are used.
- It is simple, easy and time saving.
- It is cheaper in cost.

### Conclusion:

‘Allah has sent down both the disease and the cure, and He has appointed a cure for every disease.’<sup>62</sup> Amongst various methods of treatment, Hijamah is declared by Rasūlullāh (PBUH) to be the best treatment.<sup>63</sup> While, it is famous amongst Chinese nation: ‘Acupuncture and cupping, more than half of the ills cured.’<sup>64</sup>

Signs and traces of Hijamah Treatment are found some 3500 years back. But, history is vague about its pioneers, due to the fact that Hijamah treatment has been practice of almost every nation, sooner or later, by chance or by choice.

However, it is quite interesting that the first documented proof of Cupping Therapy (Hijamah) is found in the teachings of Muhammad (saw),<sup>65</sup> who said: “*The best medical treatment you apply is Hijamah*”<sup>66</sup> ; “Indeed, the best of remedies you have is Hijamah...”<sup>67</sup>; “Indeed, in Hijama there is a cure.”<sup>68</sup> ; Healing is in three things: (one of them is) Hijamah ...’<sup>69</sup>; Hijamah is a cure for every disease’.<sup>70</sup>

Hijamah treatment is discussed in every known comprehensive authentic Book of Hadith, including Şiḥāḥ Sittah, as a useful treatment for various diseases.

Effectiveness of Hijamah for the patients having Rheumatoid Arthritis, headache (due to different reasons), poisoning, dislocation, bruising and weakness in memorization is remarkable. Since, it has no side effects and strongly recommended by Rasūlullāh (PBUH) it should be practiced by human beings, particularly the Muslims, as a regular treatment or as an alternate treatment.

### Endnotes

<sup>1</sup> Fayruz, 1998.

<sup>2</sup> Al-Bukhārī

<sup>3</sup> Chirali, 1999.

<sup>4</sup> Steingass.

<sup>5</sup> Dutton, 1916.

<sup>6</sup> Galen, p. 1.

<sup>7</sup> Seigworth, Dec, 1980.

<sup>8</sup> Chen Bin, 1995.

<sup>9</sup> Chirali, 1999.

<sup>10</sup> Chirali, 1999.

<sup>11</sup> Seigworth, Dec, 1980.

<sup>12</sup> Quain, 1885.

<sup>13</sup> Mestel, Aug 06, 2001.

<sup>14</sup> Sigerist, 1967.

<sup>15</sup> Andrew Rippin and Jan Knappert.

<sup>16</sup> Bukhārī.

<sup>17</sup> Muslim.

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- <sup>18</sup> Bukhārī.
  - <sup>19</sup> Bukhārī.
  - <sup>20</sup> Bukhārī.
  - <sup>21</sup> Bukhārī.
  - <sup>22</sup> Bukhārī.
  - <sup>23</sup> Bukhārī.
  - <sup>24</sup> Bukhārī.
  - <sup>25</sup> Bukhārī.
  - <sup>26</sup> Bukhārī.
  - <sup>27</sup> Bukhārī.
  - <sup>28</sup> Bukhārī.
  - <sup>29</sup> Bukhārī.
  - <sup>30</sup> Bukhārī.
  - <sup>31</sup> Bukhārī.
  - <sup>32</sup> Bukhārī.
  - <sup>33</sup> Bukhārī.
  - <sup>34</sup> Bukhārī.
  - <sup>35</sup> Muslim.
  - <sup>36</sup> Muslim.
  - <sup>37</sup> Muslim.
  - <sup>38</sup> Muslim.
  - <sup>39</sup> Muslim.
  - <sup>40</sup> Muslim.
  - <sup>41</sup> Muslim.
  - <sup>42</sup> Muslim.
  - <sup>43</sup> Abū Dāwūd, 2000.
  - <sup>44</sup> Abū Dāwūd, 2000.
  - <sup>45</sup> Abū Dāwūd, 2000.
  - <sup>46</sup> Abū Dāwūd, 2000.
  - <sup>47</sup> Abū Dāwūd, 2000.
  - <sup>48</sup> Abū Dāwūd, 2000.
  - <sup>49</sup> Abū Dāwūd, 2000.
  - <sup>50</sup> Abū Dāwūd, 2000.
  - <sup>51</sup> Abū Dāwūd, 2000.
  - <sup>52</sup> Tirmidhī, 2000.
  - <sup>53</sup> Tirmidhī, 2000.
  - <sup>54</sup> Ibn Mājah.
  - <sup>55</sup> Ibn Mājah.
  - <sup>56</sup> Ibn Mājah.
  - <sup>57</sup> Ibn Mājah.
  - <sup>58</sup> Ibn Mājah.
  - <sup>59</sup> Ibn Qayyim.
  - <sup>60</sup> Ibn Qayyim.
  - <sup>61</sup> Amjad, 2007.
  - <sup>62</sup> Abū Dāwūd, 2000.
  - <sup>63</sup> Bukhārī.
  - <sup>64</sup> Chirali, 1999.
  - <sup>65</sup> Andrew Rippin and Jan Knappert.

<sup>66</sup> Abū Dāwūd, 2000.

<sup>67</sup> Bukhārī.

<sup>68</sup> Muslim.

<sup>69</sup> Bukhārī.

<sup>70</sup> Abū Dāwūd, 2000.

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